

5
& Here is a

shorte Resytal of certayne
holy Doctours whych pro
ueth that the naturall
body of christ is not
conteyned in the
Sacramēt of
the Lordes
supper

but fyguratyuely/
collected in my-
ster by Ihon
Bardeley

(.:.)





It is marueled moche
Mens myndes, is soch
To so wdiscoꝝde
In hande to take
Any boke to make
That dothe not accoꝝd

Wp̄th God des holp woꝝde
That twoo edged smoꝝde
Whypch cutteth bothe wayes
Frome that Testament
They do dyscēte
Into pꝛophane wayes
Foz many whypch lokes
Upon soche bokes
Playnly do the see
Wp̄the woꝝdes confuse
Suche doo a bule
The berp̄te

Foz where they saye
Pꝛesente alwaye
Is fleiſhe carnall
As they desyne
Under bread and wyne
A bodye naturall
That is easper sayed
Than can be pꝛoued
By the scriptures
Foz bread and wyne
To all mens epen
Be two creatures

Of thep̄

Of thep2 p2obacion
To make relation
Where as they veryste
Christ at his maundye
Gaue hys naturall body
That scripture dothe denye
They saie he is almyghtye
And able fo2 to supplie
And perfo2me hys sayinge
O2 els it shulde be counted
In hym somwhat wanted
And not able to do all thynges

To answere thys
The scripture is
Heare my defence
And Doctours auntyent
Doo full consente
To thys pretence

Where Christ at hys maundye
Spake these woordes trulye
It was but figuratpuelye
When as he sayde
Take eate thys bread
Thys is my bodye

Whych is fo2 many broken
When he had so spoken
He toke the cup sayinge
Thys cuppe here presente
Is the newe testament
In my bloude sheddyng

mat. 26

A.ii. Sanct

Saynct Augustyne doth saye
 Augu. in Ioke where ye haue allwaie
 lib. 20. iii Any scripture whych seemeth to be
 de doctri Of any thyng commanded
 na. ch. 2. That muste then be applyed
 stiana. ii To be spoken but figuratpue
 aut flagi And also Dypgen that clerke
 tiffaut sa wylleth vs fo: to marke
 cimus in wyth our myndes spirituallie
 bere bi. Sayinge all soche scriptures
 detur si: That they be but figures
 gurata And not to be taken carnally
 locutio Now take thys and eate
 est. xbi Is after the letter meate
 Dypgen fo: they dyd eate in dede
 leuit ho: that bread mysticallie
 mi. bii So eate we hys body
 agnosce Yf we be spirituallie mynded
 q figure Now to ble that ordynaunce
 sunt que Is but a remembraunce
 in nolu: Of Chyistes payne and passion
 minib⁹, fo: by it we do knowe
 domini And to the faythful howe
 scripture Hys deathe vntill he come
 sunt. &c. S. Augustyn also aspyrmet
 And to Boniface wyrteth
 Augu. in Chyistes body and bloude to be
 lib. 20. ii. Celebrated but vnder
 de doctri A shadowe and figure
 na. ch. 2. Of a secret mysterpe
 stiana

So that thys holy mysterpe
Of chrystes bloude and bodpe
It is spirituall in operacion
For it geueth lyfe by saythe
Thus S. Augustyn saythe
And of his death a representacion

For to make relation
Of the true signification
Thys is hys sayinge
He saythe a sacrifice playnly
Is a thyng done whych is holy
Or a holy thyng in doyng

For by a woorde mysticall
It is consecrate in the memo: fall
Of the Lordes death and passion
And to be called the bodpe
And bloude of Chryst berely.
Thys is hys declaration

Thoughe it be made he saythe
Of the fruytes of the earthe
Yet is it made and sanctified
A sacrament by wo:ke inuysible
Of the holy ghost incomprehenfible
When that the wo:de is pronounced

The Grecians they do call
Thys sacrament eucharistia all
That is by interpretacion
Good grace, as nothing more holy
Then Chrystes bloude and bodpe
Fygured in thys celeb:acion

s. yfodo
re in his
boke of
true sig
nificati
on of
wo:des
saythe

Thys

Thys bread and wyne mystically
Be compared vnto the blood and bodge
Of Chryste, because the inuysible
Substaunce, of wyne and bread
Doth inebziate nozr the and fead
The externe man coztuptible

By the woorde of god beleued
Is that lyuely bread figured
By hys participation
Whych dothe the myndes recreate
And the saythfull renouate
To the memoriall of hys passion

Thys he sayth that a mysterpe
Is the signification and certentpe
Of a secreete hid disposicion
So that a deuyne vertue
Dothe inwardly therin insewe
By that visibible operacion

Thus declareth he in soome
that the Lordes deathe and passion
was ones done for all

So that the remembraunce of it
Is represented to vs per

In thys holy thyng solempnissal

S. Ambro
in hys. i.
booke of
Sacra-
mentis
myseth
thys

S. Ambrose wytyng of thys mystery
Of Chrystes bloude and body
Sayth ther is a comutacion
whych is maruelously wroughte
Sayinge that it is broughte
to an incomprehenysible alteracion

Now

Now here sayth he let them
the whych dothe not esteeme
This secrete vertue so hyd
But thynke that the hole body
to appere therin visibly
And to carnally presented

Thynke in what poynte and howe
Here happeneth let them saye nowe
Any soche holy commutacion
For bread and wyne we fynde
whych still appere in kynde
Befoze and after consecracion

Therefore it is made internally
By powze of gods spirite verely
whych onely sayth loketh upon
that whych the soule fedeth
And everlastyng lyfe mynistreth
As beleued in that mutacion

Wherefoze yf ye saye I see
Christes body and bloude to bee
In order of nature here
You coulde not then saye
I beleue the body and bloude allwaye
Of Christ for to be there

Than for asmoche as saythe
Loketh upon the hole he saythe
And the fleshe apprehendeth nothing
So that the body and bloud of Iesu
Be not in the forme but in vertue
Of that sacramentall ministring

Apprizing

Aspyringe also the ministratione suche
Whych is done in the churche
To be but a sacrament memoꝛall
Of that fleſhe wherein chriſt ſuffered
And was crucified dead and buried
Whych was very fleſhe naturall

But thys fleſhe ſaythe he
In ſymilitude conſeyned to be
Of that very fleſhe in myſterye
Yet is it not fleſhe in kynde
Noꝛ in forme we fynde
But in ſacrament verely

Yet in this ſacrament Chriſt is
But yet he ſaythe not thys
That wyne and bread is hys bodey
Foꝛ then Chriſt muſt pronounce
Hys body foꝛ to be corporat
And ſubiecte to mortalitie

Foꝛ what ſoeuer is perceaved
And in meate corporally taſted
That is ſubiecte to corruption
But here it is ſpirituell
And not taſted corporall
Thys is ſaynt Ambroſe conſeſſion

Can then the woꝛde ſayd
Transforme the breade
Into fleſhe naturall
Then muſt it bee
That we ſhulde ſee
A bodey anymall

Foꝛ and

For and yf it turne
From the fyrste forme
Of bread and wyne
Then must the bodie
Appere to vs openly
Before every mans epen

Yf when a thyng
Is brought from hys beinge
And actually chaunged
Into that whiche
Hath bene none suche
Reades must be perceived

As when qualities be altered
As blake to whyte chaunged
By wordes of consecracion
So chaunged in colloure
Sight taste and sauoure
Then is transubstaunciacion

But in thys permutacion
Is made no innouacion
Then in the fyrste certaigne
For that kynde of creature
Whych was the same before
Is knowne still to remaigne

Nowe yf we fynde
No chaunge in kynde
But as it was before
Howe nowe let vs see
Than can it bee

That bread remayneth no more

For it
is nowe become
for us to eat
and so it is

For it can be no sacrament
Yf the body be present
that the whiche it dothe fygure
S. Augustyn he saythe
we appzehende by fapthe
that mysticall nature

Othel els it is playne
Our fapthe to be vayne
Yf reason haue experience
therfoze the veritie
Calleth it a mysterpe
Of a deupne enfluene

So that thys holy sacrament
By olde fathers iudgement
Is but a mysterpe hpd
As ther is in baptysme
Doctours dothe despyne
A p:omple thereto annexed

Ch:istes fleshe and bloude he sayes
s. Hiero Is vnderstonde twoo maner of wayes
in his co makyng therof a distinction
mentary Betwext the body and bloude
of pau: that suffered death vpon the rode
les Epist And p which we receyue to our saluacsh
les to p For that fleshe and bloude he saythe
Ephe. whpche the fapthful receyue in fapthe

Is of a spirituall enfluene
From that fleshe whpche was crucifyed
And blood which on the crosse was shed
He putteth a full great difference

As maye

As may be betwene thinges spiritual
And thinges visible and corporall
So moche they differ undoubtedly
From that fleſhe whych was crucified
And that bloude the whych was shed
thys doctour affirmeth playnly

For they be not all one sayth he
For that Crucified fleſhe partly
was made of the fleſhe of a byrgyn
Compact of bones synewes and bayne
with y^e liniamēts of mā's mēbers playnly
And quickened with the ſpīrice deuyne

Having alſo a reasonable ſoule
thus the proper moctōs he doth cryſtole
Of hys naturall fleſhly body
but this fleſhe which feedeth y^e faithfull
Hath bys forme of corne ſcruetull
And is eaten of them ſpiritually

Yet this body we do vnderſtande
Is made by an artificers hande
without any reasonable ſubſtance
A part wth nether ſynewes nor fingers
diſtinct wth no varietie of members
nor able to exerciſe any proper poſſaunce

But what ſubſtance ſoeuer geneth life
parteyneth to a ſpirit intellectuall
whych worketh an inuifible efficacye
Now this is cleane an other thyng
whych externally is perceyued be ſeing
From that beleued in the myſterye

Spirit⁹
ante fact⁹
am
noſtram
chriſtes
domin⁹.

thus

Thus S. ambrose maketh distinctiō
Betwene chzistes fleſhe & the cōmūnō
As here I haue declared
Yt pe doubt loke in hys comentarpe
Then ſhal pe ſe yf I do varpe
From hys ſentences befoze reſpted

Now S. auguſtyn ſayth playnly

Augu in	Where as he ſpake of hys body
ſermone	It was a ſpiritual l bnderſtandinge
ad intan	Foz it ſaueth hym that beleueth
tes. xij	where as the letter killeth
Quādo	But the ſpīrite quykēneth all thyngē.
loqueba	Where chzīst ſayth he except pe eate
tur dñs	My fleſhe whychē is very meate
n̄ Ieſus	Ye ſhall haue no lye in you
chzīstus	It ſeemet he here ſayth he
de corpo	To commaund a thyng to be
ſe ſuo &c	Fowle wycked and bntreue

By theſe wordes pe ſhall knowe
that chzīst ment it not ſoo
to geue hys fleſhe to be eate
wyth your tethe, but thys bnderſtande
to heaurn whole he ſhal aſſende
Up to hys fathers ſeate

Nowe ſpeth he it called
to be a fowle thyng and a wycked
to eate hys fleſhe naturall
you maye perceaue playnly
Foz to eate hys bodye
were wycked and brutall

Seyng

Seyng hys body is fleshe in dede
then consequently must pzocede
to take and eate must be taken
But spoken mere spirituall
O: els this is my body
Muste be figuratpuelp spoken

Now he that abydeh not in me
And in whom I abyde not sayth he
Let hym not sape no: thynke
that he dothe eate
My body as meate

Nether yet my bloude dothe d:ynke

Chzist sayth they hyde not in me
No: yet they my membzres be
Whypch dothe theym selues blote
In fylthynes beyng uncleane
Fo: then do they remayne
the members of an harlote

S. auguſtyn & venerable bede
sayth the vnſapthfull and wycked
Whypch be not mēbers to chzist our bzo
they do not eate hys body

No: d:ynke hys blood berely
yet eat they the sacramēt as wel as the

Therfoze ye muste of necessity
Braunte the sacrament not to be
Chzistes body naturall
But a ſpygure and token
Of hys body once bzo:ken
Therof to be a memo:iall

Thus

Aug. de
ciuitate
dei libzo
xxi.

s. Augu.
and bede
sup. Co:
rint. vi.
et. i. co:
r. 3. Item
Co: i. xi.

Roma. b

Thus S. Augustine doth deny
That we eat not hys naturall body
Wherfore it must needs inlewe
Yt is but a miracall fygure
Thus he approuethe by the scripture
Representyng hys passion new

bed sup

coz. i. i. c.

r. chapl.

And also Bead that worthy prieste
Saythe he eateth not Christ

Whych is wycked in hys lypunge
Nor yet drinketh hys blood

Nether hys fleshe doth hym no good
Though he receyue so worthy a thyng

Yf thys be not true ye must deface

Saynt Augustyn in this place

And not to be approued

A holy doctour of the church;

But I truste they be none suche

That wyth hym wylbe offended

Nowe where he is almyghtye

Roman wyl that denye

But he may do what he lyke

At hys good pleasure all thyng

Because they is no superiour power

Hable his might to resiste (beynge

Paula &

custochi

us.

Yet all thynke he cannot doo

S. Hierome and S. Thomas sayth so

Wytyng of birgynrie

He cannot synne sayth Dunce at all

He cannot deny him self sayth Paul

In hys Epistle vnto Timothy

I thynke

I thynke yet god by his sonnes blood
Myght haue saued all men bad & good **Ih̄s. iij.**
Yf he had so intended

But the scriptures thus standinge
He cannot now do that thynge
And yf he were so mynded

Then hys woord he muste forlake
And hys sonne a lyer make
For he sayth the vnfaithfull is dāpned
Now the vnbeleuers shall no lyfe se
But gods wꝛath is vpon them sayth he
Coude they then haue bene saued

Nowe here for to concludē
I truste noo man is so rude
To construe any thynge amisse
Whych playnly debulgate
And also truely insinuate
What these Doctours iudgements is.

For seying they do it call
The Sacrament of a fygure mystical
Of Chꝛistes bloude and body
They ought to be beleued
By cause theyꝝ doctryne is receyued
Of the Catholike churchē verely

(Now bycause ye shall fynde
More Doctours of that mynde
Whych hath wꝛyten manifestlye
As p̄sper, crisostim, Eusebi⁹ & Tertuliā
Fulgenti⁹, athanasī⁹ Bartrā & Ciprian
Al these declare it to be a misterie

Therefore

(p̄sper 2
lib. sentē
ciarū. cri
sostim⁹
p̄ mat. et
ad hebꝛe
ho. xviij.
Eusebi⁹
q̄a corꝑ⁹
et. tertu
liā lib. ii
et. li. iiii
ad merci
one ful
gēt⁹. ii
li. de fide
bartram
ad cares
losempe
ratur
Cyprian
ad cecili
um Atha
na. iij. li
q̄ dix̄ ber
also dꝛu
thmari⁹
saith hoc
est corꝑ⁹
meum in
misterio

Therefore all those which be anoynd
And by gods holy spirit appointed (to be)
Judge you here now indifferently
Whether these fathers doctrine
And the papisticall leuen
To be beleued is moſte woꝛthy

¶ ¶ ¶ ¶ ¶

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